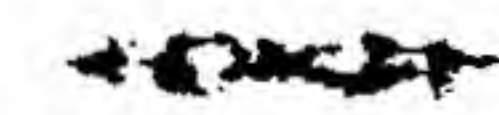


Seventh Day Baptists and  
Seventh Day Adventists



How They Differ



# Seventh Day Baptists and Seventh Day Adventists\* How They Differ

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BY REV. L. R. CONRADI

By L. R. CONRADI

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Plainfield, New Jersey.

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I. There is a difference between the two  
Denominational Names and a wide difference  
as to the respective Dates of Their Origin.

Each of the four Gospels records in its be-  
ginning, Mark and John even in the first chap-  
ter, the wonderful work done by the greatest  
of all prophets, whom God had filled with the  
Holy Ghost, even from his mother's womb  
to prepare the way of the Lord and to "give  
the knowledge of salvation unto his people by  
the remission of their sins." (Luke 1: 76-77).  
Stressing the repentance of their sins and bap-  
tism for their remission as fundamental, the  
Apostle John called him "John the Baptist."  
Matt. 3: 1; Mark 6: 25; Luke 7: 20, 28, 30.  
Our blessed Lord even demanded baptism from  
his hands, "for thus it becometh us to fulfil  
all righteousness." Matt. 3: 15. Every Chris-  
tian must admit that the great multitude  
whom John immersed in the River Jordan, like  
the Messiah himself (Luke 4: 16), observe  
the seventh day of the week as the Sabbath  
from their very childhood, and were thus  
actually all Seventh Day Baptists. When the

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\* Printed for the author by the American Sabbath Tract  
Society, Plainfield, N. J.



Father gave to his Son, after his resurrection, "all power in heaven and in earth," he charged his disciples "to preach the Gospel to every creature"; and, as the first evidence of their faith, to baptize them in the name of the Father, of the Son, and of the Holy Ghost. Matt. 28: 18-20; Mark 16: 15, 16. Since then, there have always been faithful witnesses "for the word of God, and for the testimony of Jesus Christ," who loved not their lives unto death, but yielded them freely for showing their faith in the true baptism, and following Christ's example in observing the true Sabbath. When during the Reformation, the light of the everlasting Gospel shone anew in its brightness from the Word of God, there arose everywhere in Europe Baptists; and so numerous were they, that, if persecution had not stopped them, they would have carried the day. But many among them stressed the authority of Isa. 58: 12-14 for the observance of the true Sabbath, calling themselves "repairers of the breach" and "restorers of the old paths." (Written 1532, published 1599.) Hindered by the terrible persecutions, the Seventh Day Baptists, as a branch of the great Baptist Communion, could not organize in England until about 1617, and in North America until 1672. On the continent, Count Zinzendorf observed the seventh day of the week as a day of rest and spiritual communion. The German Pietists, settling near Germantown, Pa., at the close of the 17th century, also observed it. Bishop Levering (*History of Bethlehem, Pennsylvania*, p. 130)

bears this remarkable testimony regarding conditions in Pennsylvania from 1642-44: "The Sabbath question, in this sense, was a more conspicuous one among the religionists of the country, both German and English, at that time, than is now commonly known." Thus the Seventh Day Baptists have really existed from the day of John the Baptist, as far as name and practice are concerned; have come to light again with the dawn of the Reformation; and, as a denomination, have had an organized history of upwards of 300 years.

On the other hand, the Seventh Day Adventists trace their name to the Latin term *adventus*, or *advent*, stressing as fundamental the belief that they, similar to John the Baptist, were called forth by God to prepare a peculiar people for the immediate return of Christ in glory. They had their origin less than a century ago; and their Sabbath observance was really due to Seventh Day Baptist missionary activity in 1844 and onward.

## II. They differ as to Circumstances Out of Which They Grew.

Observers of the true Sabbath reappeared in different countries among the Baptists at the beginning of the great Reformation. They joined with the Baptists in that great movement which has meant so much to the world. They not only insisted with them upon the Baptism of the Bible, but also upon the Sabbath of the Bible. They stood with the Baptists for salvation through a personal faith in



Christ, the believer's Baptism upon confession of faith in Christ, soul liberty, civil liberty, the independence of the local church with Christ as its sole head, the Bible in the hands of all men, and the right of every one to interpret its teachings for himself; and then, to be true and consistent, Seventh Day Baptists accepted the Bible Sabbath. This they did at a great sacrifice, amid persecutions, long imprisonments, and martyrdom. Some of the foremost men of the English Reformation were Seventh Day Baptists. Among them were Francis Bampfield; Thomas Bampfield, at one time speaker of Parliament; Dr. Peter Chamberlen, physician to three English sovereigns; and the four generations of famous preachers by the name of Stennett. Among their hymns, which are still in use, are the following: "Another six days' work is done," by Dr. Joseph Stennett; and "Majestic sweetness sits enthroned upon the Saviour's brow," and "On Jordan's stormy banks I stand," by Dr. Samuel Stennett. The circumstances which surrounded the founding of the first Seventh Day Baptist churches in America included the struggles for religious and civil liberty carried on in Rhode Island, in which they stood with Roger Williams, some of whose direct descendants later became Seventh Day Baptists.

The origin of the Seventh Day Adventists, on the other hand, took place under such questionable circumstances that the documents giving full information were, by well devised omissions, corrupted and passed off as the un-

changed originals. Five documents are concerned:

a. The first vision of Miss E. G. Harmon which is dated December 22, 1844, but first published inadvertently by E. Jacobs in the *Day-Star*, Cincinnati, Ohio, about January 1846. This paper has not been found.

b. An alleged after-part to this vision which Miss Harmon, after having read Crosier's article in the *Day-Star Extra* February 7, 1846, sent on February 15 to Jacobs, and was published in the *Day-Star* March 14, 1846, p. 7. Of this, the original exists in the Library of the Historical and Philosophical Society, University Campus Cincinnati, Ohio; and a comparison with the reprint in *Early Writings*, pp. 45-47, demonstrates that paragraphs in the beginning and the end have been left out, also the date. The first sentences are very helpful: "My vision which you published in the *Day-Star* was written under a deep sense of duty, not expecting that you would publish it. Had I, for one thought it was to be spread before the many readers of your paper, I should have been more particular and stated some things which I left out. As the readers of the *Day-Star* have seen a part of what God has revealed to me, and as the part which I have not written is of vast importance to the Saints; I humbly request you to publish this also in your paper. God showed me the following, one year ago the month." Then follows a vision, according to which Father and Son removed their thron-



from a Holy place in Heaven into a Most Holy. (See *Early Writings*, pp. 45-47.) Not until the spring of 1846, James White and H. S. Gurney printed 250 copies of the first vision at Portland, Me., and circulated it among the interested parties. This was but a trial balloon, for the last page was partly blank, so that the recipients might send their opinions to James White. Of this, no copy appears to exist.

c. As a result, however, James White published, May 30, 1847, in a 24 page pamphlet, entitled, *A Word to the "Little Flock,"* apparently a review of all the objections sent to him, including those of the first vision, of December 22, 1844, also her later vision of April, 1847; but the important after-part to her first vision, sent to Jacobs, February 15, 1846, is lacking. Of this pamphlet, three originals are in existence.

d. But now comes the strangest of all. In August, 1851, James White gets out a reprint, entitling it *Experience and Views*, but most carefully drops out a number of words, sentences, and paragraphs from the text of the earliest visions. Though taken to task for these important omissions, a further edition is withheld until 1882.

e. In the 1882 edition, the publishers, in the preface, make this misleading statement: "No shadow of change has been made in any idea or sentiment of the original work, and the verbal changes have been made under the author's own eye, and with her full approval."

Sure enough, no shadow of change had been made in the text of the visions published in 1851, purporting to be the first edition; but many important changes and omissions had been made in ideas or sentiments of the original work, published on May 30, 1847. Of two of the originals, of 1847, photographic reprints have been made, and several editions have been circulated. In 1927, L. R. Conradi borrowed an original from Eld. L. H. Christian, of London, had it carefully copied, and had it published in German. Anyone taking the pains to compare the photographed text of these originals, or the original reprint of the letter of Mrs. White in the *Day-Star*, of March 14, 1846, will readily see that the circumstances out of which the Seventh Day Adventists grew, 1844-1851, were so questionable that leaders felt constrained to corrupt the text; and, in spite of their many publishing houses, give the earliest visions, which they regard as fundamental to Seventh Day Adventist faith, in mutilated versions.

III. This brings us to another fundamental difference between the two denominations. They differ as to the Bible Being the Sole Rule of Faith.

Seventh Day Baptists, in the language of Chillingworth, acknowledge "the Bible, the whole Bible, and nothing but the Bible" as their guide and rule of faith and practice. Furthermore, they understand that the Bible itself promises that each follower of Christ



may have the divine Spirit for his interpreter of the Word, that that Spirit speaks within, and that the soul needs neither church fathers, pope, nor modern prophets.

The Seventh Day Adventists also loudly claim that the Bible is their only standard of faith and its own interpreter. But, if their standard works and their practice are carefully scrutinized, it is very apparent that they regard the visions and testimonies of Mrs. E. G. White of the same import, as the Roman Catholic Church regards the church fathers, or tradition. A few statements from the pen of Mrs. White and of some of their other leaders will suffice as proof, as note the following:

"In ancient times God spoke to man by the mouth of prophets and apostles. In these days, He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue." (*Testimonies* IV, 148, 1876; *Testimonies* V, 661, 1889.)

Commenting on this, F. M. Wilcox, the chief editor of the *Review*, writes: "The same as this movement answers to the fulfillment of prophecy, so her work meets the divine prediction that the Spirit of Prophecy would be connected with this movement. (Rev. 12: 17; 19: 10.) By the same Spirit, by which the prophets and messengers of old were guided in their work, she was directed and guided in

her work as a prophet of God, as His messenger to the church in this generation." (*Discreet and Simple*, p. 28.)

But that Mrs. White as prophetess is accordingly also the infallible interpreter of Bible, yea even the only one, is thus stated Elder G. A. Irwin, a former president of Seventh Day Adventist General Conference:

"It is from the standpoint of the light that has come through the Spirit of Prophecy that the question will be considered, believing, we do, that the Spirit of Prophecy (Mrs. White's writings) is the only infallible interpreter of Bible principles, since it is Christ through this agency giving the real meaning of his own words." (*The Mark of the Beast*, p. 3.)

Another striking proof that Seventh Day Adventists do not adhere to the Bible as the sole rule is that Mrs. White, in her early testimonies, as well as the early pioneers, quoted freely from hyper-apocryphas, such as 2. Esdras (*A Word to the "Little Flock,"* James White, May 30, 1847, pp. 15, 17, 20). Even in her later works, she copied phrases, but without quotation marks. In order to hide this, all text references were largely left out.

IV. The two denominations differ as to the Second Coming of Christ, not as regards the importance of the event, but as to the possibility of knowing any definite date for it.



Seventh Day Baptists believe and teach the second coming of Christ as "the blessed hope" in common with all Protestants, but they do not pretend to know the time, and they never have. Though there have been those in every age since apostolic days who believed that Christ was to come a second time in their very day, and have found this doctrine one which stirred multitudes, Seventh Day Baptists have not felt justified in going beyond Christ's statement: "Therefore watch, for ye know neither the day nor the hour when the Son of man cometh."

Seventh Day Adventists, to the contrary, have made the immediate coming of Christ a cardinal principle from the first. Their very origin grew out of time-setting movements. William Miller proclaimed as "midnight cry" that Christ would return "about 1843," then extended it to March, 1844, and when that date failed, he freely confessed his error. In the summer of 1844, the fanatic S. S. Snow (proved by two tracts in the New York City library, in which he styles himself the sole potentate, to whom all power on earth should be turned over) fixed then, in his true "midnight cry," October 22, 1844, as the definite day and month, perverting the meaning of Mark 13: 32, in order to justify his unscriptural course. At the same time, he condemned all evangelical churches as "Babylon," who did not heed his time-setting message. Though he utterly failed, Mrs. White endorsed Miller's movement as of divine origin, fulfilling the first message in Rev. 14: 6, and the

Snow movement as a fulfillment of Rev. 14: 8. (See *Spiritual Gifts*, pp. 96-112.) More than this, James White, as late as May 30, 1847, defended Snow's perversion of Mark 13: 32 "to be a fair and correct view of the subject," (*A Word to the "Little Flock,"* p. 5), and Mrs. White in her first vision pronounced Snow's "midnight cry" as a bright light on the path of the advent people, saying, "... until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. Ezek. 12: 25; Mark 13: 32. The living saints, 144,000 in number, knew and understood the voice. . . . When God spake the time, he poured on us the Holy Ghost." (*A Word to the "Little Flock,"* p. 14.) Feeling justified in time-setting through Snow's perversion of Mark 13: 32, James White, with his adherents, again "firmly believed that Christ would come on October 22, 1845," whilst Captain J. Bates, at the fullness of seven years from 1844, expected Christ to come in the summer of 1851. Mrs. White, in a vision of June 27, 1850, wrote, "But now time is almost finished, and what we have been years learning (1844-1850), they will have to learn in a few months." (*Early Writings*, pp. 54-57.) Since the failures up to 1851, Seventh Day Adventists have restricted their knowledge of the immediate advent to "this generation." But even in this, they had to change, first making the dark day of 1780, then the falling of the stars in 1833, then the Millerite movement, the starting point. But Mrs. White's first vision still holds good with the Seventh



Day Adventists that God will yet give to the 144,000 waiting saints "the day and hour of Jesus' coming," contrary to Mark 13: 32. Moreover, the *Church Manual*, p. 77: 14, asks this significant question: "Do you believe that the closing gospel message is now going to this world and will be finished in this generation?"

V. This brings us to another fundamental difference between the two denominations, namely, The Atonement of Christ.

Seventh Day Baptists, with other evangelical Protestant denominations, believe and teach that all the typical sacrificial offerings of the Old Testament, including the atonement day of Lev. 16, have ended "once for all" with the one sacrifice of Jesus Christ on the cross. Heb. 9: 26; 10: 9-14. When Christ expired on the cross, saying, "It is finished," the "shadow of good things to come" ended with "the very image of the things." Heb. 10: 1. Christ, by his own blood, "obtained eternal redemption for all the transgressions that were under the first testament"; and "for us," who live under the New Testament, God does "no more remember" the sins and iniquities, as we confess and repent of our sins, and accept Christ as our only Salvation.

Seventh Day Adventists, on the contrary, teach that the anti-type of the Levitical day of atonement did not begin until October 22, 1844, and will end with the second coming of

Christ. Mrs. White (*Great Controversy* 486) declares: "At the time appointed for judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have taken upon themselves the name of Christ, must pass its searching scrutiny." That, not until October 1844, the cleansing of an earthly sanctuary reached its anti-type in the cleansing of the heavenly, is thus stated in the last part of *Fundamental* 14, of the Seventh Day Adventists: "... its cleansing being, as in the type, a work of judgment, beginning with the ascension of Christ as the High Priest upon the judgment phase of His ministry in the heavenly sanctuary, foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion is the close of human probation." (*Church Manual*, p. 183.) What this judgment phase of Christ's ministry since 1844 is, is thus stated in *Fundamental* 16: "This investigative judgment determines who, of the myriads sleeping in the dust of the earth, are worthy of a part in the first resurrection; and who, of its living multitudes, are worthy of translation." (*Church Manual*, p. 184.)

VI. But this brings us to another fundamental difference between the two denominations: Christ's Kinship and High-Priesthood.

Seventh Day Baptists firmly believe of Christ, after having "had by himself purged



our sins" on the cross, sat down forever "on the right hand of the throne of the Majesty in the heavens" after the far better order of Melchisedec. Christ, being undefiled, was made at once higher than the heavens, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1: 19-23. Whilst Melchisedec served Abraham and his tired servants with bread and wine, Christ, as the perfect similitude, provides his own body as the bread of life, and his own blood as the wine to all those who hunger and thirst after life eternal. Gen. 14: 18; John 6: 53-56. "The exceeding greatness of his power to us-ward" is to fill us, if we accept him as our only head. He alone is made unto us of God wisdom, righteousness, sanctification, and redemption. Many things are to be said concerning Christ as our king and high-priest after the order of Melchisedec. Peter, in his pentecostal sermon, expounded Psalms 110 as pointing to Christ's exaltation as "Lord and Christ," and later as "a Prince and a Saviour." Stephen beheld the glory of God, and Jesus standing on his right hand. Acts 2: 33-36; 5: 34; 7: 55. The Revelator called Jesus Christ "the prince of the kings of the earth," who "hath made us kings and priests unto God." Rev. 1: 5, 6. Thus, in the epistle to the Hebrews, a better covenant, established upon better promises, is stressed concerning Christ, but also a more excellent ministry, as King and priest to whom all power in Heaven and earth belong. Heb. 8: 6.

The Seventh Day Adventists, on the other hand, still claim for Christ a priestly service similar to the Levitical, declaring in *Fundamental* 14 "that the priestly work of our Lord is the anti-type of the work of the Jewish priests of the former dispensation." But the reasons for this claim are readily seen when its origin is traced. Crosier had, in his articles in the *Day-Star, Extra*, Feb. 7, 1846, tried to explain the disappointment of the Second Advent movement on October 22, 1844, by shifting the fulfillment to an unseen heavenly event, instead of Christ's visible advent to this earth. He did this by confounding Lev. 16 with Daniel 8: 14, and mingling the imperfect ministrations after the order of Levi with the perfect ministrations of Christ after the order of Melchisedec. Though he soon repudiated his arguments, yet Mrs. White and her associates still cling to this theory as the only possibility to save the reputation of her early visions and the justification of the Miller-Snow movement as of divine origin. Mrs. White (*Spiritual Gifts*, pp. 140-141) does not attribute to Christ his kingly robes and crown until his second coming: "Then I saw Jesus lay off his priestly attire and clothe himself with his most kingly robes." "Christ had received his kingdom, having made the atonement for his people, and blotted out their sins." That Mrs. White's early visions and her justification of the Miller-Snow movements are still regarded by the Seventh Day Adventists as very important, is demonstrated by the fact that the former secretary and president of their General



Conference, W. A. Spicer, ranks her gift as one of the foremost certainties (Cert. pp. 204-205) of the advent movement: "Rich as were the later years in instruction to the Adventist people, no years seem more marvelously to manifest the divine origin of this gift than those early years, when a young woman at seventeen and eighteen and onward was bearing messages."

VII. This brings us to still another fundamental difference between the two denominations; namely, regarding "The New and Living Way," which Christ hath consecrated at his ascension for all the saints.

Seventh Day Baptists, in harmony with all other evangelical Protestants, believe what is plainly stated in Heb. 6: 19, 20; 10: 19, 20. Ever since Christ, as our forerunner and high priest after the order of Melchisedec, entered within the veil "and was seated" at the right hand of the throne of the Majesty in the heavens, the saints are admonished to exercise "boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh." Through his own sanctification and sufferings in the flesh, Christ forever rent asunder the veil which had, thus far, hindered sinful human priests from appearing in the very presence of God. God himself made this manifest at the death of his Son,

when the veil, hiding the holiest from human sight, was rent in twain from top to bottom. Death was the penalty if the Gentile believed beyond the limits of his court, or an Israelite beyond the outer court, or a Levite beyond the holy place, or the high priest, of Aaron's house, even on the day of atonement within the veil, without veiling the mercy seat with a cloud of incense, "that he die not." Lev. 16: 1, 11. Thus the Holy Ghost plainly signifies that, under the Old Testament the way into the holiest of all was not manifest. Heb. 9: 8. But, since Christ rent the veil and entered into the holiest by his own blood, and was seated at the right hand of his Father, every believer, in order to live, is admonished "to come boldly unto the throne of grace, that we may obtain mercy." Heb. 4: 16.

The Seventh Day Adventists, on the contrary, assert that Christ himself served 1800 years in the first apartment, ere, in 1844, he entered within the veil into the second apartment, consequently no believer could follow him into the holiest, ere he entered it himself. Mr. White asserts, "I saw that Jesus ministered in both apartments of the heavenly sanctuary" (*Spiritual Gifts*, p. 115.) Still more definitely, "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded on behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record" (*Great Controversy*, p. 421.) Again: "The



the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly sanctuary at the end of the 2300 days of Dan. 8, in 1844, to make a final atonement for all . . . and thus to cleanse the sanctuary." (*Spiritual Gifts*, p. 116.) On account of her own disbelief that Christ entered into the holiest at his very ascension, and on account of her false belief that the third angel's message, given by the Seventh Day Adventists since 1844, showed the way into the holiest, she hurled, in 1858, this charge against the nominal churches: "I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they can not be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment, which Jesus has left; and Satan, pleased with the deception, . . . leads the minds of these professed Christians to himself, working with his power, his signs, and lying wonders to fasten them all in his snares." (*Spiritual Gifts*, p. 123.) The actual fact is just the opposite. Ever since the ascension, all believers in the Word of God have directed their petitions to Christ as the mercy seat in the holiest; and we, since, enter there by faith with boldness. Thus Mrs. White, on the other hand, hurls against all the Christians who did this before 1844, a terrible accusation, due to her own false visions.

VIII. There is a particularly wide difference regarding the Spirit of Prophecy.

Seventh Day Baptists believe that the real Spirit of all prophecy is to testify of Jesus as the Son of God and the only Saviour of mankind. Thus the prophets of old, enlightened by the spirit of Christ, "testified beforehand the sufferings of Christ and the glory that should follow." 1 Peter 1: 11. In like manner did God choose the apostles to be special witnesses of Jesus and to testify what they had seen, heard, and their hands had handled of The Word of eternal life. Acts 10: 41; 1 John 1: 1-3. Upon this testimony of Jesus, rendered by apostles and prophets and recorded in the Bible, rests God's living temple as the firm foundation, making only Christ the chief cornerstone. Eph. 2: 19-22. By this testimony of Jesus, the martyrs overcame Satan, and this very testimony is to remain with the remnant as the overcoming power. Rev. 1: 9; 12: 11, 17; 1 John 4: 15; 5: 10. The very spirit and essence of all prophecy is to testify of Jesus and to confess him as the only Saviour. Rev. 19: 10. Whilst Seventh Day Baptists stand upon this sure foundation of apostles and prophets as the testimony of Jesus, they can not accept any one, since apostolic time, as inspired apostle or prophet, and surely not any one of the numerous ones who have put forth that claim, especially since 1830; e.g., Mormons, Irvingites, Seventh Day Adventists, et al.

Seventh Day Adventists, on the contrary, teach that the true church must have, as one



of the certainties, an inspired prophet. The chief editor, F. M. Wilcox, states thus the relation of Mrs. White to prophets of old: "She filled the position of a great teacher in Israel, as did Samuel; of a great reformer, as did Elijah; of a special messenger of God, as did John the Baptist." "We thank God that he gave a prophet to the remnant church. No Seventh Day Adventist should be ashamed of this blessed truth. . . . These messages we believe should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a flow of light upon the Sacred Record. 2 Chron. 20: 20." (*Divine Revelation*, pp. 28, 64.)

According to the *Seventh Day Adventist Church Manual*, p. 78, this question should be put to all candidates before baptism, as No. 18, "Do you believe the Bible doctrine of 'spiritual gifts' in the church, and do you believe in the gift of the Spirit of prophecy which has been manifested in the remnant church through the ministry and writings of Mrs. E. G. White?"

IX. There is a wide difference between the Seventh Day Baptists and Seventh Day Adventists regarding the Use of Prophecy.

While cherishing and making much of the prophecy of both Old and New Testaments, Seventh Day Baptists do not base their system and messages on a peculiar and question-

able interpretation of a few passages, for would thereby deprive themselves of some of the best portions of the prophecies and go upon a course that has always led to error and confusion.

Seventh Day Adventists, on the other hand, claim to have special light on the prophecies and build their whole platform of faith on a false interpretation and application of the threefold messages in Rev. 14, to their present work. *Fundamental 15* thus states this fact: "That God . . . sends forth a proclamation of the approach of the second advent of Christ, that this work is symbolized by the three angels of Rev. 14; and that their threefold message brings to view a people to meet Him at His coming." Mrs. White, under *A Faithful Platform*, thus testifies: "I was shown the three steps—the first, second, and third angel's messages. Said my accompanying angel, 'Warn to him who shall move a block or stir a nail of these messages.' The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." . . . "God had led them along step by step until he had placed them upon a solid, immovable platform (*Spiritual Gifts*, p. 131.) A few samples suffice to demonstrate that Seventh Day Adventists try in vain to claim a patent for the prophetic platform. When Uriah Smith (*Daniel and Revelation*, p. 305) claims in his comments on Dan. 12: 4, that "The time of the end . . . commenced in 1798," the Bible to the contrary, declares that God "hath



these last days spoken unto us by his Son." Heb. 1: 2. Peter also assigns the last days to his time. Acts 2: 16-17; 1 Peter 1: 5, 20. And John positively declares: "It is the last time" and gives, as a reason, that even now there are many anti-christs. 1 John 2: 18. Christ himself admonished to read the prophet Daniel, and pointed to his time when "all things must be fulfilled, which were written" in the law of Moses, in the prophets, and in the Psalms concerning him. Matt. 24: 15; Luke 24: 44-45. The Revelation of Jesus pronounces a blessing upon those who, from that day forward, read, "hear the words of this prophecy, and keep those things which are written therein." Rev. 1: 3. A great number of commentaries on the Prophetic Word have been written by eminent men. Many of them understood the intent of all prophecy to be to preach the everlasting Gospel in its purity. In the days of the Apostles, already false apostles and prophets perverted the Gospel, substituting righteousness by works, for righteousness by faith. Gal. 1: 6-9; 2 Cor. 11: 3, 4, 13-15. In the earliest Protestant commentary, written in 1590, and printed by Luther in 1528, the fact is stressed in Rev. 14: 6 "to evangelize," i.e., to preach the everlasting Gospel well and good, instead of the perverted Gospel of Rome. In this sense Luther and all the Reformers understood it; and stressed the fact that they did not bring a new Gospel, as the Roman Catholics accused them of doing, but the old everlasting Gospel. Many of these expositors, and many

of the believers, sealed their testimony with their own blood. In what strange contrast to this are the explanations of Mrs. White to the effect that Wm. Miller fulfilled the first message (*Spiritual Gifts*, pp. 96, 101, 116) the midnight cry (of S. S. Snow) the second and that, since then, the Seventh Day Adventists sound the third message. On account of this wrong conception of the very intent of these messages and their time, James White, his wife, and Uriah Smith deny that Rev. 13: 15 would ever be actually fulfilled. Thus, James White, in a comparison with the time of Jacob's trouble, makes this statement: "The true saints will be brought into a similar position at the time of the fulfillment of Rev. 13: 11-18. Not that the saints will be killed; for then none would remain till the change." (*A Word to the "Little Flock,"* pp. 9, 10.) Mrs. White asserts the same: "In the time of trouble, we all fled from the cities and villages; but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill, but it broke, and fell as powerless as a straw." (*A Word to the "Little Flock,"* p. 10.) Uriah Smith (*Daniel and Revelation*, p. 578) makes this comment: "He causes all to receive a mark, and all who will not worship the image to be killed; that is, he wills, purposes, and endeavours to do this. He makes such an enactment, passes such a law, but is not able to execute it; for God intervenes in behalf of his people." The innumerable martyrs in Rev. 20: 4, beheaded for the witness of Jesus, prove the fallacy of such



quibbling with the very import of the message which Seventh Day Adventists profess to give.

X. The two denominations differ also as to Church Polity.

In the polity of the Seventh Day Baptists, the local church is supreme, having no head save Christ. In it, every member has equal authority with every other member; and its pastor, as well as other officers, is chosen and ordained by it. A church usually invites other churches to sit in council with it when considering the fitness of a man for the ministry; but his selection and ordination are, in fact, the acts of the church. Neither the General Conference, nor any other organization, nor any other man, or set of men, is allowed to pass on a minister unless asked to do so by the local church. See Acts 13: 1-3.

The polity of Seventh Day Adventists is one in which authority regarding its ministry, its funds, and other important matters, is in the hands of a selected number of persons, constituting a hierarchy by which ministers are set up, and cast down, and which acts as an ecclesiastical machine, from which churches receive orders, and are organized and disorganized.

XI. Growing out of the church difference in church polity and belief, the attitude of the

two denominations toward other denominations, and those who leave them, is different.

Seventh Day Baptists have always co-operated with other denominations as far as possible in all good works, believing that, while other denominations are mistaken in some of their practices and beliefs, they are the followers of Christ and brothers in the faith. They also follow those who leave them with utmost consideration, treating them with fairness and kindness, and cherishing their friendship.

Seventh Day Adventists look upon other denominations as the "Babylon" of Revelation (*Great Controversy*, p. 383.) Consequently they refuse, for the most part, to co-operate with other denominations, as already rejecters of Christ, and treat as apostates those who leave them and join other communions.

XII. There is a marked difference between the two denominations as to the primary aim of their work.

Seventh Day Baptists have labored chiefly to preach the Gospel in its purity and to lead men to accept Christ as their Saviour, and to lead Christ-like lives. They have preached their distinctive doctrine, the Sabbath, along with the rest of the Commandments, and have stressed its proper observance in accordance with Christ's own example. But they have never singled it out from the other Command-



ments as the chief feature in their message, nor culminated the imitation of Christ in this one act.

Seventh Day Adventists had, from their early beginning, a very different burden; namely, to accept the visions of Mrs. White and her false interpretation and application of the threefold message in Rev. 14, as divine revelation, "as fundamental beliefs." "Loss of faith" in "these cardinal teachings of the church, or teaching doctrines contrary to the same," figure in their *Church Manual* as the first reasons for which members may be disfellowshipped. (*Church Manual*, p. 99.) According to Mrs. White's first vision, in October, 1844, it was for all those who rejected S. S. Snow's true "midnight cry" "just as impossible to get on the path again and go to the city, as all the wicked world, which God has rejected." (*A Word to the "Little Flock,"* p. 14.) Only the 144,000, who, since 1844, accepted the cry, could enter the glorious temple. (*A Word to the "Little Flock,"* p. 17.) When, in the fall of 1846, Captain Joseph Bates convinced Mrs. White of the duty of Sabbath-keeping, she, in April, 1847, saw the Fourth Commandment in the heavenly ark, that it "shone above them all," and that "a halo of glory was all around it." (*A Word to the "Little Flock,"* p. 18.)

From henceforth, it became a fundamental of Seventh Day Adventist doctrine that, ere Christ came in glory, Sunday-keeping would become the distinctive mark of the papal beast,

a practice which would be enforced by stat law upon every one. On the other hand Sabbath-keeping would become the seal of the living God, which would shield the Seventh Day Adventists, as the waiting remnant against the seven last plagues. (*A Word to the "Little Flock,"* p. 19.) Thus perfect obedience to the Fourth Commandment would assure the salvation of the 144,000, instead of living faith in the Lamb of God, whose name, and with it the Father's name, is the seal which the Holy Spirit, ever since Pentecost, affixes on the foreheads of all true believers. Eph. 1: 12, 14; Rev. 7: 2-4, 9; 14: 1-4 R.V.; 15: 2.

All who dared to strike against such false visions of Mrs. White, "they did not strike against the worm—the feeble instrument that God spake through — but against the Holy Ghost." (Vision of January 5, 1849.)

Mrs. White's, and their early pioneers', interpretation and application of these messages to their own work, placed, in their minds, the Seventh Day Adventist faith "upon a solid, unmovable platform." They actually, up to the present day, persuade themselves that their base is scriptural, and the only scriptural one, full of divine light, expressly sanctioned by a prophet of God, as W. A. Spicer thus expressed it at the fall council, in 1933: "There came, in those years immediately following 1844, the greatest burst of light from Holy Scriptures, I suppose, that has ever been known since apostolic days. They found the treasure;



they established that platform, the firm platform of truth, that has come to us." (Review, December 21, 1933, p. 10.) In full harmony with this delusion, the Seventh Day Adventists believe that their great and first mission is to get individuals, and the world at large, to accept their peculiar system and messages as divine. Evangelism, with them, is in getting members from other churches, as well as of the non-Christian world, to accept the three messages of Rev. 14, not in their scriptural and historical setting, stressing the world-wide proclamation of the everlasting Gospel in its purity, and warning against the perverted Gospel; but, contrary to their very intent, making some things altogether different the great issue. They present these messages in the false setting given to them by Mrs. White's alleged visions, and the unhistoric interpretation of their early pioneers; and, in their delusion, view it as "the greatest burst of light, that has ever been known from apostolic days." Against such an unwarranted boast, there is no remedy, nor any possibility of reform.

Ere leaving the differences between the Seventh Day Baptists and the Seventh Day Adventists, it should be stated that there is also a difference regarding the Nature of Man, the State of the Dead, and Future Life; but whilst Seventh Day Adventists stress their belief in conditional immortality, Seventh Day Baptists, on the other hand, regarding it an open question among their older members, grant, also, full fellowship to those new communicants who believe the Bible teaches that

eternal life is in Christ only,\* and a gift also to those who are born of the spirit, and retain the earnest of the spirit, until their death. In fact, the Seventh Day Baptists differ from Seventh Day Adventists in a marked manner by granting to all their members that liberty of conscience, and understanding of the Bible which should characterize all who make the Bible the sole rule of faith, and its own interpreter.



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